

# תְּצַוֶּה

## Tetzaveh

Exodus 27:20-30:10: Clothes and duties of the priests

*Haftarah*: I Samuel 15:2-34, starting from 15:1 for Sephardic rite: Shaul and the Amalekites

**Y**ou are to order *tetzaveh* תְּצַוֶּה the people of Israel to bring you pure oil of pounded olives for the light, and to keep a lamp burning continually. Exodus 27:20

In the middle of the commandments concerning the building of the *Mishkan* (Tabernacle) and the making of the priestly garments, *Moshe* receives a personal and imperative commandment: You are to order, to light the Menorah with pure olive oil.

This Parasha will end with the description of the incense Altar; its smoke rises each morning with the set up of the lamps and each evening with their lighting, literally the going up to the lamps, *ubeha'alot*, וְבַהֲעֹלָתָּה Permanent regulation through all the generations of the people of Israel... (Exodus 30:8)

The L-rd desires to draw attention to the purpose of these objects: a building is only beautiful if meant for a sacred purpose, its emptiness being of no interest. It is only through the work of His *Ruach*, Spirit that our passions can be consumed and our deeds inspired to spread the fragrance of His knowledge.

The olive oil is the image of the *Ruach Hakodesh* and He makes us *Meshichim*, "anointed ones". A great honor has been given to us; we carry the oil of His Spirit on our head, like the Cohen Gadol, the High Priest. This oil draws the divine Presence and we wear the crown of priesthood having been immersed in the water, the *t'bila*, a symbol of new birth and regeneration. One of the privileges of the Cohanim was to light, day and night, the Menorah, the symbol of His Spirit in the holy place.

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*Sefer Shemot*

We became Cohanim through His sacrifice and we are to vivify the holy fire, day and night, in the holy sanctuary of our bodies where He dwells if we have welcomed Him in spirit.

G-d expects us to be as wise virgins, who fill their lamps at His feet by the regeneration of the incorruptible seed of His Word, through the study of His Torah and through the offering of the incense coming from the consuming of our passions on the altar, and finally, through the sacrifice of our prayers which fill the cup before His throne. Each day the oil on our head can be ignited by the closeness of His Presence.

Man has been compared<sup>1</sup> to a torch and “the Torah to the flame that comes from the spark of the One Who dwells in the heavens; when united and inflamed by the olive oil, together, they produce a light that fills the whole house.” He is our Light and we shine at His light:

While I am in the world, I am the light of the world.” John 9:5  
“You are light for the world. A town built on a hill cannot be hidden.  
Matthew 5:14

The oil must be pure; its provenance checked. May it always be the oil coming from the cultivated olive tree on which we have been grafted or grafted back, as He has commanded us:

But if some of the branches were broken off, and you – a wild olive – were grafted in among them and have become equal sharers in the rich root of the olive tree, then don’t boast as if you were better than the branches! However, if you do boast, remember that you are not supporting the root, the root is supporting you. Romans 11:17-18

The olive tree is the biblical symbol for Israel:  
Adonai once called you an olive tree, beautiful, full of leaves and good fruit. Jeremiah 11:16

Compromised or imitated oil would not do and could not fill our lamp, which can only shine through obedience to the only Truth, and to its revelation.

We are called to be holy priests, immersed and anointed, grafted or

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<sup>1</sup> Rabbi Yedaya Hapenini in his Behinoth Olam

grafted back to the House of Israel in whose root, *Yeshua HaMashiach*, **ישוע המשיח** carries us.

In our Parasha, *Moshe's* name is not mentioned. The religious power was given to his brother Aaron since *Moshe* was disqualified from this anointing because of the murder of the Egyptian; neither will he enter the Promised Land with the people because no man has ever been able to bear the full anointing of prophet, Cohen and king; only He, Who gave us access to the Father and to the Promised Land, carries upon himself all three titles:

On hearing his words, some people in the crowd said, "Surely this man is 'the prophet'"; John 7:40

But when the Messiah appeared as **Cohen Gadol** of the good things that are happening already, then, through the greater and more perfect Tent which is not man-made (that is, it is not of this created world), he entered the Holiest Place once and for all. And he entered not by means of the blood of goats and calves, but by means of his own blood, thus setting people free forever. Hebrews 9:11-12

Natan'el said, "Rabbi, you are the Son of God! You are the **King of Israel!**" John 1:49

The garments all speak of the redemptive work of *Yeshua*. The Talmud<sup>2</sup> tells us that they were atoning for the following sins:

- The tunic, *ketonet*, for murder (reminds us of *Yossef's* tunic dipped in the blood by his brothers). This tunic was made with the forbidden mixture of wool and linen, teaching us that in the Messianic times, evil and separation will no longer exist. This is confirmed by the numerical value of the word *Mashiach*, **מָשִׁיחַ** which is the same as the word *nachash*, snake, **נָחָשׁ** : 358
- The pants, *mikhnasaim*, atoned for sexual sins
- The hat, *mitznefet*, atoned for pride, located upward
- The belt, *avnet*, atoned for bad thoughts coming from the heart. Its length was from thirty two *amot* corresponding to the numerical value of the word heart, *lev*, **לב**.

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<sup>2</sup> Zeva'him 88B

- The breastplate, *choshen* atoned for wrong judgments.
- The ephod, *apron*, for idolatry.
- The coat, *mei'l*, atoned for gossip.
- The *tzitz*, the forehead plate atoned for arrogance and boasting.

No Cohen could officiate in the Temple without being clothed in these garments. The garments were woven in one piece, the exception being the sleeves. On the Day of Atonement, Yom Kippur, the High priest was serving in a white tunic only, the details of which are unveiled through the *Brit Chadasha*, the Renewed Covenant.

In that day, when we are invited to the Meal of the Lamb, we will have to be dressed:

“Now when the king came in to look at the guests, he saw there a man who wasn’t dressed for a wedding; so he asked him, ‘Friend, how did you get in here without wedding clothes?’ The man was speechless. Then the king said to the servants, ‘Bind him hand and foot, and throw him outside in the dark!’ In that place people will wail and grind their teeth. Matthew 22:11-13

*Yeshua’s* tunic was also woven in one piece: He is the High priest, the Cohen Gadol, and our model and He came so we might receive the eternal forgiveness of our sins.

When the soldiers had nailed *Yeshua* to the stake, they took his clothes and divided them into four shares, a share for each soldier, with the under-robe left over. Now the under-robe was seamless, woven in one piece from top to bottom; John 19:23

These wonderful clothes are here to show us the beauty and purity which can come from a sanctified life that has been offered on the altar, spreading forth the fragrance of His presence: the purity of our motivations, the sexual purity, the purity of our tongue, the ability of discerning between good and evil...

*Moshe* served in a white linen tunic and although he was not the Cohen Gadol, he was representing the governmental power and as such, was able to enter at any time into the Holy place, contrary to Aaron.

As mentioned in Rashi's commentary on Leviticus 19:23, the divine Presence, *Shechina*, will not manifest itself before the inauguration sacrifices have been offered. As we have previously seen, only the Messiah has been able to cumulate the tri-fold anointing and to have the *Shechina* come down. On His head lay the three crowns: that of the Torah, the Priesthood and the Kingship.

*Yeshua* came to atone for our sins in a white linen tunic, as for Yom Kippur, and for His entrance into ministry, He showed us the way by His immersion in water, *tbilah*, He Who never sinned.

The heavens opened and the *Shechina*, manifesting itself in the form of a dove, announced peace to men on earth, and declared the fullness of *Yeshua's* son ship, in the bestowal of the title of *Ben Elohim*, Son of G-d, from the lineage of David, son of *Avraham*:

While all the people were being immersed, *Yeshua* too was immersed. As he was praying, heaven was opened; the *Ruach HaKodesh* came down on him in physical form like a dove; and a voice came from heaven, "You are my Son, whom I love; I am well pleased with you." *Yeshua* was about thirty years old when he began his public ministry. It was supposed that he was a son of *Yossef*, who was of *Eli*, of *Mattat*, of *Levi*, of *Malki*, of *Yannai*, of *Yossef*, of *Mattityahu*, of *Amotz*, of *Nachum*, of *Hesli*, of *Naggai*, of *Machat*, of *Mattityahu*, of *Shim'i*, of *Yossef*, of *Yodah*, of *Yochanan*, of *Reisha*, of *Z'rubavel*, of *Sh'altiel*, of *Neri*, of *Malki*, of *Addi*, of *Kosam*, of *Elmadan*, of *Er*, of *Yeshua*, of *Eliezer*, of *Yoram*, of *Mattat*, of *Levi*, of *Shim'on*, of *Yehuda*, of *Yosef*, of *Yonam*, of *Elyakim*, of *Mal'ah*, of *Manah*, of *Mattatah*, of *Natan*, of *David*, of *Yishai*, of *Oved*, of *Bo'az*, of *Salmon*, of *Nachshon*, of *Amminadav*, of *Admin*, of *Arni*, of *Hetzron*, of *Peretz*, of *Yehuda*, of *Yaakov*, of *Yitzchak*, of *Avraham*, of *Terach*, of *Nachor*, of *S'rug*, of *Re'u*, of *Peleg*, of *'Ever*, of *Shelah*, of *Keinan*, of *Arpakhshad*, of *Shem*, of *Noach*, of *Lemekh*, of *Metushelach*, of *Hanokh*, of *Yered*, of *Mahalal'el*, of *Keinan*, of *Enosh*, of *Shet*, of *Adam*, of *God*.

Luke 3:21-38

He came as a simple Cohen to open the heavens for us, to restore peace between G-d and men and to make us priests; He will come again, soon, clothed in the Royal mantel and wearing the seal of holiness on His forehead, as a victorious King and all will recognize Him:

His eyes were like a fiery flame, and on his head were many royal crowns. And he had a name written which no one knew but himself. He

was wearing a robe that had been soaked in blood, and the name by which he is called is, "THE WORD OF GOD. The armies of heaven, clothed in fine linen, white and pure, were following him on white horses. And out of his mouth comes a sharp sword with which to strike down nations - "He will rule them with a staff of iron." {#Ps 2:9} It is he who treads the winepress from which flows the wine of the furious rage of ADONAI, God of heaven's armies. And on his robe and on his thigh he has a name written: KING OF KINGS AND LORD OF LORDS.

Revelation 19:12-16

Then, this consecration G-d requires from us, this royal function to which we are called, reaches its calling after the seven days of dedication that corresponds to the seven days of Creation. G-d invites us to offer morning and evening a lamb, each day, each week, each year of our life because the task is great and the Creation longs after the revelation of the sons of G-d:

The creation waits eagerly for the sons of God to be revealed;  
Romans 8:19

The Parasha ends with the description of the incense Altar. The sacrifice Altar was situated on the outside, but within sat the incense Altar, representing a higher level of sanctification. It was lighted with the remaining coals coming from the sacrifice Altar, linking the two Altars together.

The Bible tells us that the sons of Aaron were punished for bringing an unauthorized fire to this Altar. G-d reveals us by this that the sacrifice of our old nature, a painful but necessary process, will rise up like a precious perfume to His nostrils and will carry life for the lost world.

He showed us the way; let us break our vases in order to spread this life:

A woman who lived in that town, a sinner, who was aware that he was eating in the home of the *Parush*, brought an alabaster box of very expensive perfume, stood behind *Yeshua* at his feet and wept until her tears began to wet his feet. Then she wiped his feet with her own hair, kissed his feet and poured the perfume on them. Luke 7:37-38



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